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COMMENT ON THE WEEK

Rescue on Luzon. America thrilled with joy at the news that some five hundred American and Filipino prisoners had been rescued from Camp Cabantuan by a raiding party of MacArthur's forces. They had been through the hell of three years in the hands of an enemy who knew neither mercy nor humanity. 27,000 Filipinos had died in Camp O'Donnell, it was learned, from disease and hunger. All America will be grateful to the brave men who made the daring raid that rescued these survivors, and brought them all back; twenty-seven of the raiders paid for the prisoners' liberty with their lives. All America will applaud the bold and generous decision of General MacArthur in staging the raid. Some measure of what the prisoners had suffered was the depression and apathy that even the strongest showed, and the slow, hesitating way in which some realized their freedom. It is our first contact with any large group of returning prisoners of the Philippines campaign. It should stir us to a realization of how petty and trivial are our home-front "privations."

Industrial Statesmanship. When a labor union invites a top-flight industrialist to address its officers, it is news. When the top-flight industrialist accepts the invitation and is greeted by loud, spontaneous applause, it is still bigger news. Well, that is exactly what happened on Friday afternoon, January 27, at New York Times Hall in midtown Manhattan, when Henry J. Kaiser, miracle-man of war production, discussed the possibility of full production in the postwar era before several hundred officials of the International Ladies Garment Workers Union. Referring to industrial relations, Mr. Kaiser, who has closed-shop contracts with several AFL and CIO unions, said flatly that "labor cannot compete on an equal footing without the power of organized bargaining." He deprecated industrial warfare, and warned that a continuation of past policies might lead to a super-state in which neither labor nor management would survive. Calling for cooperation between workers and owners, he thought that striving together, with the help of "any moderate government," they could bring about increased production and a higher standard of living. As we listened to the applause which followed these remarks, we found ourselves thinking how easy it would be with our rich natural resources to build a peaceful, prosperous America. All that is necessary is a little good will and the kind of industrial statesmanship described in the social encyclicals of Leo XIII and Pius XI, and practised by men like Mr. Kaiser and the leaders of the ILGWU.

AFL Wins in Western Union. The results of the collective-bargaining elections in Western Union, which overwhelmingly favored the AFL, are calculated to generate some hard, down-to-the-earth thinking in responsible CIO circles. An analysis of the campaign literature discloses that the AFL concentrated its fire on the Communist leadership of the American Communications Association. How effective this was is evidenced by the results. "The American Federation of Labor is an *American* organization," shrieked the throw-aways. "It owes allegiance to no other flag but the *American* flag." "Do Not Let These Communists Get Control of Telegraph Employees" was the title of an especially telling brochure which exposed the notorious Browderite connections of ACA President Joseph P. Selly, who, by the way, was brought into the CIO by John L. Lewis.

When the firing stopped and the votes were counted, it was learned that the AFL had won the entire country with the exception of metropolitan New York. And even in New York, the CIO victory was incomplete, since the AFL won Western Union's home office. The question which now faces the five or six million loyal Americans in the CIO is not "Should the tiny but influential Communist minority be expelled from leadership?" but "How soon can they be kicked out?" In the troubled days ahead the CIO will not be able to carry unnecessary burdens. It will not be able to harbor in positions of leadership men who may someday stab it and the country in the back. The results in Western Union, not to mention the recent Communist betrayal of the Montgomery-Ward strike, should be warning enough to them.

Vatican Relief. The one bright spot that we learn of in the general picture of an under-fed, freezing and homeless Europe is provided, fittingly enough, by the Vatican. As far back as the liberation of Rome, reports from the Allied Military Government mentioned the invaluable aid the Vatican relief services were rendering toward the physical betterment and even the psychological stabilization of the restless population. But the full extent of that vitally necessary relief is only now becoming apparent: 200,000 meals daily are being supplied in the area between Calabria and Florence. Distributing centers in factories alone are passing out about 95,000 midday meals; soup kitchens, operated by the Vatican's *Circolo San Pietro*, will distribute during January over 3,500,000 bowls of soup, every bowl a meal. The food thus

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distributed is not, to any great extent, produced by the Vatican, though some small amount comes from the Vatican's own estates. It is supplied by sources under the administration of the Allied Commission; it is bought by the people, at prices ranging from three cents for a bowl of soup to ten cents for a meal. Thus, not only are vast masses of the people being fed better than they have been for years, but the black market is being most effectively combated. This arrangement but gives added point to the remarks in last week's editorial, "Christ Helps Christ," to the effect that the best relief in Europe is that which works in collaboration with agencies that are already in the field. Throughout the whole of Europe, organized Catholic charity will work generously and efficiently with Allied relief, if United Nations authority will but give it the chance to show what it can do.

The Case of Mrs. Taylor. On September 3 of last year, a Negro wife and mother, Mrs. Recy Taylor, was raped by six white hoodlums in Henry County, Alabama. On October 9 the grand jury met but refused to return an indictment, despite the fact that at least one of the assailants had confessed. On December 8 Governor Chauncey M. Sparks promised an investigation, in response to a storm of protests as news of the atrocity spread throughout the country. Since then, no further announcement has come from the Governor's office. A committee for Equal Justice for Mrs. Recy Taylor was formed and was largely responsible for the protests. At the present time, more than 200 prominent individuals, from every part of the country, have announced their sponsorship of the committee. The names on the committee and the sponsors' list, where familiar, are distinctly of the left-wing liberal type, with a fair sprinkling of Communists, and none who are known to us as Catholics. Any individual Catholic who would join the list would feel uncomfortable at some of the associations. Without attempting to pass any judgment on the merits of the protest committee and its friends, we cannot help registering one very definite complaint. Why is it an unheard-of thing that we, as Catholics, who stand for justice and order and human liberty on eternal and unshakable principles, have no comparable means at hand whereby we could have taken the lead in protesting about a case like that of Mrs. Recy Taylor? It is ours quite as much as anyone else's, from the standpoint of elementary justice and civic duty. This, we believe, is a question extremely pertinent to ask on Lincoln Day.

What's Right With Liberal Education. That period of undefined length, called the "duration" or the "emergency," may in the long run prove a boon to liberal education rather than, what many feared, its doom. It has badly shaken the professors. They were told, in effect, that liberal arts were pursuits of luxury, entertainments, ways of filling idle time, irrelevant to the welfare of the country. Of course the professors didn't for a minute believe this. They felt sure that if we want to turn the present chaos into something with a higher meaning than a struggle between beasts of the jungle, there can be no moratorium on humanistic scholarship, on liberal education and the arts. Nevertheless many of them were struck with panic. Evidence of this is the list of 289 books and articles on *Liberal Education: Ends and Means* published in 1943-44 and recently assembled as a partial bibliography by the Association of American Colleges. A *fortissimo* stress is put on defects and the need of reformation. But negative criticism alone will do little good. To find a remedy is far more difficult but also far more impor-

tant. The imperative task of 1945 would seem to be the telling of what is right with liberal education. Reform could be built on this solid foundation, which many defects have not disturbed. People bedeviled by the destructive criticism of 1943-44 will find a calm guide in a little essay of 42 pages on the responsibilities of the mind to civilization in war and peace, by John Ulric Nef. It is called, *The Universities Look for Unity*.

Victory Gardens. To Government administrators hard-pressed to provide food for civilians, soldiers and our necessitous Allies, the success of the victory-garden campaign these past two years has been a most welcome surprise. How welcome a surprise appears from a recent Department of Agriculture estimate that victory gardens accounted for forty per cent of all the vegetables used last year in American homes. There were more than eighteen million separate gardens, of which one-third, located on farms, might be considered professional. The other two-thirds were amateur, but decidedly not amateurish. One of the most encouraging aspects of this program has been the sustained and active interest in it manifested by many prominent industrialists. They were credited, at the January meeting of the National Victory Garden Institute, Inc., held in Chicago, with "saving the victory-garden program" by their sponsorship of some two million city gardens. While these industrialists were, no doubt, primarily concerned with the necessity of increasing the nation's food production, some of them saw in the victory garden a modest step toward a new industrial pattern for the future. These men would like to see factory workers strike root in the soil, believing that in this way American workers can escape the deadening effect of mechanical jobs and excessive urbanization. If the victory garden accentuates this kind of thinking, it will make a greater contribution to peace than it has already made to war.

Jacques Maritain's Appointment. People in the United States and Canada will feel a natural interest in the designation of Jacques Maritain as Ambassador of France at the Vatican. With knowledge enriched by his years of study, lecturing and writing on this side of the Atlantic, he will speak for France as one already familiar with our own ways of thinking and acting. France's choice and Rome's acceptance are a high testimony to Mr. Maritain's personal integrity and ability. But they also clearly imply that no surer philosophy may be found for tracing the path out of the social and political chaos of our times than that one taught by Mr. Maritain's lifelong Master, Saint Thomas Aquinas.

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 Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK CITY 17

AMERICA. Published weekly by the America Press, Grand Central Terminal Bldg., 70 E. 45th St., New York 17, N. Y., February 10, 1945. Vol. LXXII, No. 19, Whole No. 1839. Telephone MURRAY Hill 3-0197. Cable Address: Cathreview. Domestic, yearly \$5; 15 cents a copy. Canada, \$6; 17 cents a copy. Foreign, \$6.50; 20 cents a copy. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under act of March 3, 1879. AMERICA, A Catholic Review of the Week, Registered U. S. Patent Office.

THE NATION AT WAR

AS JANUARY comes to an end, the importance of the Russian offensive becomes clearer. It now seems that no considerable number of German troops were either cut off or surrounded in Poland. Possibly most of the Germans, foreseeing the offensive, had been previously withdrawn, or else they fought their way back.

The only information available as to the Russian strength is the German estimate. Similarly we have only the Russian report as to how strong the Germans are. Taking these two statements at their face value, the Russians on the Polish front have at least 220 divisions, while the Germans have not over 160. The Russians continue to advance. Yet they are not advancing quite as fast as at the commencement of the campaign, and not everywhere. At date of writing, the Russians are practically on the 1939 east boundary of Germany.

Information as to the relative losses of the fighting armies is lacking. Neither has claimed any great or unusual losses inflicted on its opponent. The Germans have not found it necessary to stop their own minor offensive to relieve their garrison in Budapest.

Yet it is known that the Germans have lost valuable industrial districts in Silesia and large food areas in Poland. Millions of people have had to be moved. Such vast changes adversely affect the military situation.

Unless Germany can find some way, not only of stopping her enemy, but also of recapturing a considerable part of the country won by Russia, it would seem that recovery would be nigh impossible.

Just at this time the Americans and British are attacking the western defenses of Germany. These are strong, and it is no easy job to break through. The attack does require Germany to keep large forces engaged which might otherwise be sent against Russia.

The present concentric attack on Germany seems to be about the maximum that the Allies can do. If they cannot win the war now by the combined attacks of Russia, the British Empire and the United States, the end cannot be foreseen. The present situation is a crisis.

COL. CONRAD H. LANZA

WASHINGTON FRONT

WITH CONGRESS in a dizzy whirl of confused cross-currents, with the President and most of his close advisers out of the city, Washington became a madhouse of rumors, rancors and recriminations. It was a dog on a plane that touched off tempers, but that was nothing to the Wallace-Jones feud, behind which the bitter fight between labor and conservatives over the work-or-fight bill was obscured. No wonder Elliott Roosevelt got his star with a minimum of fuss. Too much is enough.

Still waiting for a session of hair-pulling is the confirmation of Aubrey Williams to the Rural Electrification post. That one may possibly surpass the others which the President threw at the Congress all at once. Cynical observers are saying that he did this to keep the Congress out of real mischief while he was away.

The real news, only hinted at in the press, so far as I have seen, is the bitter anger expressed against the President by his most loyal New Deal supporters outside the White House, including CIO, PAC, etc. It will be long before they forgive him for that strange letter to Mr. Jones. They are blaming all of Mr. Wallace's troubles on that, and they would be only human if they wondered out loud, as AMERICA put it last week, if the President meant it that way.

Mr. Wallace's enemies cannot withhold a grudging admiration at his courage in throwing in their faces a forthright statement of his program if accepted. He did the same thing last June in Chicago. As for the program itself, devotees of the Papal social encyclicals will recognize in it only a pale, conservative echo of those radical documents.

What is important to notice, however, is that even this is still enough in this country to forge a coalition of Republicans and some Southern Democrats against it. The significance of the struggle, it seems to me, lies not so much in the charge that Mr. Wallace's appointment was the pay-off to PAC (to be left to sink or swim), as that any left-of-center statement of principles will still muster only a minority in the Congress. But one good thing may come of it all: the untangling of the vast and irresponsible powers of the RFC.

WILFRID PARSONS

UNDERSCORINGS

FOUR THOUSAND members of the Sodality of the Blessed Virgin Mary were received in audience by Pope Pius XII on Sunday, January 21, the fiftieth anniversary of the Holy Father's own enrolment in Our Lady's Sodality. Stressing the tasks and duties of sodalists, His Holiness said: "Present times need Catholics solidly grounded from early youth in the Faith . . . with their eyes set on the ideal of Christ . . . aware of the sacrifices required."

► The body of Saint Teresa of Lisieux is to be transferred temporarily to Paris for a national novena of thanksgiving for her protection during the liberation of France. During the novena, which will begin on February 27, the body will rest in the Cathedral of Notre Dame. "The Little Flower" was named as the second patron of France by Pope Pius XII, on June 3 of last year.

► Alleged persecution of Protestants in Spain, charged by leaders of the World's Evangelical Alliance in a recent letter to members of the British Parliament, has been denied by the Spanish newspaper, *Ya*, according to the London *Catholic Herald*. The Madrid journal asserted that not a single

Protestant has been executed, and that only two were under detention by the Franco regime. It claimed that Spain is tolerant of all religions and said: "what is prohibited are centers of conspiracy and rebellion."

► Creation of a veterans' guidance bureau in every Diocese is urged by the *Evangelist*, official organ of the Albany Diocese. Priests are well equipped to offer personal counsel and guidance to returning veterans, said the *Evangelist*, and "While there will be splendid veteran agency services available, it will react to the veterans' benefit and to that of the postoral office if every priest becomes well posted on veterans' affairs and benefits."

► Priests serving as Chaplains with the British Army are doing parish work again—among German Catholic civilians in the Reich. They are there administering the Sacraments, hearing confessions and answering sick calls, reports *Religious News Service*. An official ruling bars Chaplains from fraternizing with residents of the occupied areas in Germany, but they may assist local clergy.

LOUIS E. SULLIVAN

CUBA GIVES DEMOCRACY A TRIAL

RICHARD PATTEE

ON JUNE 1, 1944, occurred one of the most remarkable events in the history of independent Latin America. The Cuban electorate, free of all coercion and restrictions, voted Dr. Ramón Grau San Martín into office as President of the Republic and Dr. Raúl de Cárdenas y Echarte as Vice President. The Cuban army, revamped and modernized under the aegis of Fulgencio Batista, had abstained from all interference with the electoral process. Batista had indicated with perfect clarity that his preference for the presidency was not Grau San Martín. It would have been easy to exercise the minimum of pressure necessary to assure a successor who would follow the party line strictly. Instead, the hands-off policy produced an overturn such as Cuba has never known before and which caused a flurry of excitement up and down Latin America.

REACTIONS AT HOME AND ABROAD

The Mexican press hailed the Cuban election as one of the best evidences of effective democracy. Most of the Mexico City dailies concluded obliquely that what had occurred in Cuba might conceivably take place in Mexico, where for thirty-odd years the one-party arrangement has prevailed. Irritated by odious comparisons, more than one member of the Mexican congress referred disparagingly to "Cuba Libre" where such unpleasant and annoying events as free elections and opposition victories took place. Elsewhere in Latin America comment was similarly flattering. Overnight Fulgencio Batista, former Cuban army sergeant and stenographer, became to his neighbors almost a symbol of democratic decency.

His name was bandied about as one of the few democratic stalwarts of which Latin America could boast. His example of self-control was hailed as revealing what could happen if only all-powerful executives would restrain their inclinations toward machine-guns, strong-arm methods and incarceration.

Batista took the election results well. He congratulated his political enemy, Grau San Martín, for his popular triumph over Dr. Salarrriaga, officially sponsored candidate. Grau called at the presidential palace and received the warmth of the presidential embrace. Crowds cheered as the two, who have been poles apart politically since the hectic days of 1933, smiled and beamed. The stocky, swarthy soldier President took the applause by the side of the lean, professorial physician.

It was indeed a new day in Cuba. The pent-up criticism of the Batista regime melted away. The Cuban people began to forget the bitterness with which they had watched ten years of Batista rule, either as President or as the manipulator of puppet Presidents. They forgot the scandalous financial deals and operations. They forgave Batista for the ill-gotten opulence of many of his collaborators. They forgave him the political maneuvering which made his government a veritable mosaic of parties and tendencies, in which had served such disparate personalities as Emeterio Santovenia, as Foreign Minister, and Juan Marinello as Minister Without Portfolio—the first a conservative member of the A. B. C. group and the second the president of the Communist Party (now modestly called the Popular Socialist Party, in accord with the good tradition of becoming respectable and bourgeois overnight). Grau San Martín might strike some of his

compatriots as a bit visionary and even unrealistic; but at least the Cuban people wanted him. He had won even when the President was against him and had spent money for his opponent.

LATIN-AMERICAN RECIPE FOR POWER

No one in Cuba who comments on the election of last June—and practically every Cuban does so, from the lowliest bootblack to the most distinguished intellectual—fails to express wonder that this same procedure is not employed more frequently by other dictators, quasi-dictators or pseudo-dictators. There are obviously two ways of retaining power in Latin America or anywhere else. The first method is to get into office and stay there through thick and thin. This method is distinguished by the use of exile, ejection from office, police intervention and the pressure of the armed forces. In most cases self-perpetuation in power is accompanied by appeals to the browbeaten electorate through a plebiscite in which, quite logically, the malcontents are overwhelmingly outnumbered. At other times the constitution is an obstruction, if it limits the term of the President in office. This, too, can be remedied without too much fanfare. A docile and trained congress will usually demand that in view of the national emergency the chief executive must be persuaded to remain in office. The said chief executive yields reluctantly to this call to duty; the constitution is amended or changed outright and the term prolonged to whatever period is deemed desirable.

The anatomy of dictatorship in Latin America has worn a deep and almost conventional groove. The process is virtually unvarying and follows much the course outlined above. Sometimes things go wrong, as they did occasionally in the Guatemala of Jorge Ubico or in the Salvador of Hernández Martínez. Then other and more direct methods have to be employed. Imprisonment is the easiest; quiet liquidation is another. Or things may get out of hand entirely, as they once did in El Salvador, where the President, irked by the lack of gratitude of a recalcitrant people, mounted his artillery and shot down a thousand protesters—all misguided workers, of course, blinded by extremist doctrines out of keeping with the times and the exigencies of modern statesmanship.

Batista could have done this and remained definitely within the good tradition. He would be violating no political canons of Latin-American politics. On the contrary, it is very probable that what Batista did in allowing his opponent to win has caused no end of disquietude among his colleagues in some of the other republics. The thing that causes most speculation in Cuba is: why do dictators not comprehend that the old-style procedure must ultimately reach its inevitable end? Why not try, for a change, the tactics of Batista? General Fulgencio Batista is the idol of Cuba. His name is on every citizen's lips in terms of praise. When the four years for which Dr. Grau San Martín was elected are up, there is no Cuban but will gladly and even delightedly offer his vote to Batista. And Batista will return with the reputation of being the man who stepped out when he did not have to. He is now on a tour of the rest of Latin America (Argentina excluded), winning for himself a continental reputation and capitalizing on the late election. His position in Cuba is secure and he won it the easiest way of all.

After one hundred and fifty years, Latin America still suffers from some of the most despicable and malodorous dictatorships that can be conceived. Experience had convinced no one, apparently, that winning the popular will pays better dividends than bludgeoning it. It was necessary

for Fulgencio Batista, a humble and obscure *mestizo* from Cuba, to produce the miracle.

Grau San Martín enjoyed an ephemeral presidency back in 1933, after the expulsion of Gerardo Machado. For some four months he occupied the chief executive's seat; and an extremely uncomfortable one it was in those days. The Machado regime went down in the midst of bombs, petards of all varieties and the exasperated explosion of an indignant and outraged people. Grau was a physician and a university professor. His reputation was excellent and unsullied. He was a bachelor (and still is) of distinguished appearance, if somewhat erratic ideas. He appeared as the knight in shining armor in those days, even if he was looked upon with a jaundiced eye by the American Embassy and Washington. He proposed reforms—and Cuba needed them if any country ever did; he talked about social justice, and most Cubans were convinced that he meant it.

GRAU'S FIRST PRESIDENCY

He was accused of being anti-foreign and particularly anti-American, which, needless to say, is very much more serious. He talked of expropriating the properties of foreign interests and of nationalizing the sources of production. He was in office when the Montevideo Conference took place, at which Secretary of State Hull joined with the other delegates in forswearing solemnly all forms of intervention. He sent a delegation to Uruguay made up of earnest and aggressive younger men, a perfect reflection of the nature of his government. He was ousted because he got no recognition from Washington. The coup d'état of September 4, 1933, ended the presidential career of Dr. Grau. He passed into the ranks of the possible candidates in some distant future, to join the notable company who are called *presidenciables*, that is to say, about whom people speak as of someone who might be president. Batista engineered the new arrangement among the lesser army officers. This was no revolt by generals and the military upper crust. It was the rising of the lower brackets.

In one way or another Batista dominated the destinies of Cuba for eleven years. Cuba became more normal under Carlos Mendieta. In 1936 Miguel Mariano Gómez was elected, and in January of that year took office. He lasted until December, when he was impeached through the influence of Batista. Laredo Bru, the new executive, was the first, strictly speaking, of the Batista puppets. After that it was Batista *tout court*, with no reservations and no concealment. The Batista régime has been criticized severely for laxity in financial matters, for venality in high places and unmitigated abuse of the public confidence in affairs pertaining to the treasury. There is little doubt that much of this is all too true.

HOUSECLEANING

One of the first acts of President Grau San Martín has been to bring charges against a number of the most prominent of Batista's colleagues. Batista himself, now in South America, has been charged with pilfering the public funds and cannot return to Cuba, where he is subject to immediate arrest. General Benítez, Batista's chief of police, repes in prison; and during the latter part of November the first contingent of Cuban exiles reached Mexico, loud in their denunciation of the outrageous conduct of the newly elected President.

The order of the day in Cuba is to clean house, especially as it refers to the enormous force of public servants whom Batista gathered about himself. The number is undoubtedly exaggerated; nevertheless, in one ministry alone, two thou-

sand employees were kicked out and, according to what is said in Havana, the ministry not only continues to function but functions considerably better. The national budget, in terms of employment, was bloated. How President Grau will manage to reduce this force, incorporate them into other forms of economic activity and at the same time satisfy his own party, the *Auténticos*, avid for plums, is a matter which is perplexing to all Cubans. It is the old story of the outs demanding their day. In small countries where economic life offers little variety and less opportunity, government service becomes one of the main industries.

COMMUNIST INFLUENCE IN CUBA

Batista was unquestionably responsible for the considerable progress of the Communists. The Cuban government was the only one in which the president of the Communist Party held a Cabinet post. Juan Marinello, president of the Party, was in the Batista Cabinet as minister without portfolio. His influence, let it be said, was relatively small in most matters. Nevertheless, when the new constitution of 1940 was promulgated, and the execution of the articles pertaining to education undertaken, Marinello appeared as president of the council charged with the supervision of private schools. For some months it was a bad time for these institutions, since private school in Cuba is almost synonymous with Catholic. Fortunately nothing came of what might have been a very severe crisis for these schools.

Communism in Cuba has had a curious career. Its strength lies primarily in the Cuban Confederation of Labor (the C.T.C.) where, although it is a minority, it manages to dominate the policies of the only labor organization in the country. Lázaro Peña, Secretary General of the Confederation, occupies the key position in the whole labor set-up. The congressional delegation, although small and in some respects less potent now than a few years ago when the party formed part of the coalition in office, is made up of competent persons who offer the movement a first-class leadership. The speeches and dialectics of Blas Roca, García Augero and others is not the rabble-rousing demagoguery of the street orator. With Marinello and the Negro poet, Nicolás Guillén, Communism becomes more lyrical and less economic.

But taking the leadership as a whole, there is no doubt that Cuban leftism is much more ably guided, let us say, than Mexican. The Communist Party as such showed a strength of over 122,000 members in the party registrations prior to the elections. This is perhaps a better index than the elections themselves, since voting strength is not always the same as party membership.

The present attitude of the Popular Socialist party may be described as watchful waiting. It does not oppose Dr. Grau openly and violently. It merely states that it awaits with expectancy and interest the realization of his program. Potentially the party is the focus of a strong opposition. Its propaganda is ceaseless and effective. It has excellent resources, and in the background is the heavily staffed Soviet embassy, with a function less spectacular than that of the late Comrade Oumansky in Mexico, but nevertheless just as real.

CATHOLIC OPINION

Catholic public opinion in Cuba, so far as it can be ascertained, looks with considerable favor, not so much on the person of the President, perhaps, as on the atmosphere he has created. It must be said also, in all truth, that Batista was never even remotely anti-clerical nor did he display at any time an attitude hostile to the Church. Grau San Martín

invited Archbishop Manuel Arteaga y Betancourt to the inauguration. In his first message of October 10 to the Congress he outlined his program. Nothing in it could be construed as anything but generally favorable to the Catholic viewpoint.

In the little publication called *Justicia Social Cristiana*, issued by the Catholic social movement *Democracia Social Cristiana*, under date of October, 1944, there is an extensive reference to the message in which it is pointed out that Dr. Grau, in his social and economic proposals, asserts a position quite in line with the pronouncements and principles of the Encyclicals. Much attention is devoted in this message to the necessity for social and economic democracy at the same time as political.

The signs in Cuba are hopeful. The enemies of Grau San Martin are fearful of his alleged quixotism, his inability to face realities and his invincible tendency toward the illusory. His friends and well-wishers see in him a man who is adored by the masses of the people, who feels deeply their anxieties and perplexities and who wants to put into effect a modern, up-to-date and far-reaching social program.

Cuban politics are always full of dynamite. Since independence, the electorate has never had the chance to speak its mind. At least Cuba has a President whom it wants. One prediction which would reveal no great political acumen or inside knowledge would be that by the time 1948 rolls around, Fulgencio Batista will loom on the horizon very definitely—that is, if all goes well. If all does not go so well, one of the most picturesque figures in contemporary Latin-American political life may descend on his West-Indian island long before that date.

UNITED STATES VS MONTGOMERY WARD

BENJAMIN L. MASSE

SEWELL AVERY won the first round in his fight to the finish with the President of the United States.

He did more than that. As a result of a court decision in the matter of *United States vs. Montgomery Ward*, he dealt a body blow, felt in every plant, mine and shipyard in the country, to the Government's wartime machinery for settling industrial disputes.

FAR-REACHING REPERCUSSIONS

The blow was felt in the national headquarters of the United Automobile Workers (CIO), whose one million members were engaged in a referendum to determine whether the no-strike pledge should be maintained or repudiated. It was felt in the ornate offices of the United Mine Workers Building in Washington where John L. Lewis was looking ahead to March 31 and the expiration of his contract with the coal operators. It was felt at the headquarters of the American Federation of Labor and the Congress of Industrial Organizations where William Green and Philip Murray wondered how much longer they could control a restless rank and file. In corporation offices it was felt, too, and in swanky clubs, where business leaders weighed the consequences to wartime industrial relations. But in Washington, heart of the war effort, the blow was felt most of all. An anonymous official said that unless the decision was reversed, the whole anti-inflation program was in danger and the War Labor Board might just as well fold up.

MIND OF THE COURT

Such were the effects of the drama which reached a climax in Federal Court in Chicago on January 27 when Judge Philip L. Sullivan, "with considerable reluctance," denied the Government's petition for a judgment declaring it to be in lawful possession of the seized Montgomery Ward properties and enjoining the Company's officials from interference. In an opinion notable for courage, clarity and judicious tone, the Court held that the President has no power, either under the Smith-Connally Act or as Commander-in-Chief of the Army and Navy, to seize the Ward properties.

With respect to the Smith-Connally Act, the constitutionality of which he did not doubt, Judge Sullivan found that the law granted no authority to the President "to take possession of an establishment which is engaged solely in retail selling and distribution." This judgment he based on the wording of Section 3 of the Act, which empowers the President to seize "any plant, mine or facility equipped for the manufacture, production or mining" of articles necessary or useful to the war effort, whenever a strike or other labor disturbance unduly impedes or delays it. Consulting various dictionaries, the Judge could find no definition of "production" which includes "distribution." Therefore, since the Ward properties seized by the President are not equipped for nor engaged in production, Mr. Roosevelt, he concluded, had no authority under the Act to take them over.

As for the constitutional powers of the President as Commander-in-Chief, the Court conceded that in an emergency the Chief Executive could "do the things necessary to preserve the Government," including seizure of private property, even things which would not be lawful under ordinary circumstances. But the Commander-in-Chief, the Judge noted, "does not have unlimited power over the persons and properties of citizens." He may not seize private property "just because it might be useful or beneficial to the armed forces." The property must be essential and the danger to the country imminent. In the Ward case, therefore, were the circumstances such as to fulfil these requirements and justify the President in taking possession of the property?

This question Judge Sullivan answered in the negative, giving the following reasons:

If Montgomery Ward's plant and facilities were located within the actual theatre of military operations, and its goods were necessary and essential for the use of the naval or military forces, then the Commander-in-Chief might lawfully take possession of them. But the armed forces, so far as we know, being adequately supplied and equipped, and Montgomery Ward's plants and facilities being far removed from the scene of actual military activities, those plants and facilities may not be seized by the President simply because at some future time, on account of the existence of a labor dispute between it and its employees, Montgomery Ward may not be able to deliver supplies deemed necessary or useful to the war effort.

For stressing in this way the imminence of the danger as a justification for seizure, the Court cited four cases, including *Mitchell v. Harmony*, which goes back to the Mexican War.

COURSES OPEN TO ADMINISTRATION

This decision leaves the Administration with only two possible courses of action. It can 1) appeal the case to the Circuit Court or the Supreme Court; or 2) ask the Congress at once to broaden the language of Section 3 of the Smith-Connally Act to take in firms engaged solely in "distribution."

The alternative, namely, the creation of entirely new ma-

chinery to deal with wartime industrial disputes, is at this late hour neither practical nor desirable. The present set-up, which is based partly on law and partly on the voluntary, patriotic cooperation of both labor and management, has proved its worth and must be maintained. The record speaks for itself. In 1942, the time lost through strikes was one-twentieth of one per cent of the total time worked; in 1943, it was a little more than one-tenth of one per cent; last year it was just one-tenth of one per cent. This is a magnificent accomplishment, but it does not tell the whole story. In addition to its function of arbiter of industrial disputes, the War Labor Board has had an integral and essential part in the stabilization program. Although under heavy fire, it has held the line on wages and thus helped to stave off a ruinous inflation. To junk this machinery now would be disastrous.

According to present plans, the Government intends to carry the case to the Supreme Court in the hope of reversing Judge Sullivan's decision. This hope is not without substance, since it is a moot legal point whether, in view of the language of Section 8 of the Smith-Connally Act, the Court was justified in rejecting a broad interpretation of "production" in Section 3.

ARGUMENTS FOR REVERSAL

In Section 8, Congress determined the conditions under which workers might legally strike in wartime. The language of this section is general, the reference being to "labor disputes which threaten seriously to interrupt war production." That such a dispute might arise in a purely retail establishment is not hard to imagine. If, for instance, the employes of the butcher shops and grocery stores in a war community went on strike, there is little doubt that the stoppage would interrupt war production in the sense of Section 8. But the only provision for enforcement of Section 8 is contained in Section 3! If, then, the application of Section 3 is severely restricted to plants and facilities engaged in "production," the Congress did not succeed in doing what it presumably intended to do, namely, to provide a remedy for all labor disputes which might seriously interrupt war production.

This argument Judge Sullivan considered and rejected, but since the point at issue is the intent of Congress, it is quite possible that he may be overruled.

Similarly, it may well be doubted whether the Court's analysis of the constitutional powers of the President as exercised in the Ward seizure is the only plausible one. Judge Sullivan argued that the President may legally seize private property only in an emergency and when the property "is necessary and essential for the use of the naval or military forces." Even if this be granted, it is still possible to come to a wholly different opinion on the case.

Judge Sullivan based his argument on the fact that Ward's is not *directly* and *immediately* related to a war emergency. He said that the Ward plants are not located within the actual theatre of military operations, and that its goods are not here and now necessary or essential to the Army and Navy. He did not find, therefore, that special urgency which would justify seizure under the wartime powers of the Commander-in-Chief.

But suppose that a labor dispute in an establishment which produces nothing for war threatens to provoke a labor dispute at another plant producing critical war materials. Suppose, furthermore, that the failure of the Government to settle the dispute at the non-war plant threatens to weaken seriously, and even destroy, the entire machinery set up to deal with wartime industrial disputes. In either of

these cases, is it not true that an emergency exists, and that the settlement of the dispute in the non-war plant becomes urgently, even though *indirectly*, necessary and essential to uninterrupted production of materials required by the armed services?

In his executive order of December 27, directing the Army to take possession of Ward's, the President made use of this argument. He stated that the labor trouble at Ward's threatened to spread and impede the war effort. War Mobilization Director James Byrnes testified to the same effect, as did others in a position to know and evaluate the circumstances. While Judge Sullivan was not convinced by this argument, it is not improbable that the higher courts will be more impressed by it than he was.

In the event, however, that the Government does not succeed in obtaining a reversal in the higher courts, the Congress ought to act immediately to close the loophole through which Sewell Avery has been able to escape the jurisdiction of WLB. Until Ward's submits to the reasonable directives of the Board, there will be serious unrest in organized labor. And the Board, having lost face, will not be able to cope with it.

For his courage and integrity, Judge Sullivan is to be commended. There can be no doubt that his decision against the Government in the Ward case has dealt a heavy blow to the belief prevalent in some quarters that the judiciary has been rendered subservient to the Chief Executive. While rejoicing over this evidence of judicial independence, we must not blind ourselves to the dangerous consequences of this decision. If it is wrong, the higher courts ought to reverse it. If it is right, it should be sustained. In the latter case, the Congress must remedy at once a fatal defect in the law.

APPEAL TO CONSCIENCE

It would not do to end this piece without adverting to a higher consideration, as indeed the Court itself did. Stressing the seriousness of the crisis and the sacrifices of our fighting men, Judge Sullivan wrote:

So deeply do I feel on this subject that I believe it is not too much to expect that for the duration employers, employes and unions on the home front should make a determined effort to adjust their labor disagreements without resorting to strikes and lockouts. Selfishness, arrogance, intolerance of the rights of others, self-interest and unwillingness to compromise should during this emergency be all subordinated for the common good.

Pointing out that a tribunal has been established to settle industrial disputes, the Judge continued:

Loyalty to our country and our fighting forces should influence disputants in such labor controversies to refrain from waging a campaign against the use of this machinery, but rather should lead them to make every effort to fairly present their disputes before this tribunal and then be guided by its recommendations, even though no method is provided for the enforcement thereof.

These noble words were plainly addressed to Sewell Avery and Montgomery Ward's, since it is the Company, and not the union involved in the dispute, which has refused to be guided by the recommendations of WLB and has waged a campaign against it. They are an appeal not to law, but to conscience—to that obligation in justice which urges every citizen to advance the common good. It should be heeded by Mr. Avery, by Messrs. Lewis and Petrillo, by the handful of other industrialists and labor leaders who, in this hour of the nation's need, have elected to defy the WLB.

A LAYMAN LOOKS AT VOCATIONS

FREDERIC FRANS

THE PRIESTS AND THE NUNS have been having their say recently about the shortage of religious vocations, and a very good say it was, too. It may seem presumptuous of a layman to offer his views on the same subject; but a great-grand-uncle of mine on my mother's side was until the day of his death in his ninety-first year what is known in certain parts of Ireland as a "Priest's Boy." He "clarked" for the priest of the parish for upward of sixty-five years; and there is a tradition in our family (no doubt started by this same uncle) that the parish priest himself said on my great-grand-uncle's fiftieth anniversary as "Priest's Boy" that he had found the "Boy's" comments on the world, the flesh and the devil of more value in the preparation of his Sunday sermons than all the learned commentaries on the Gospels. In the family they say that I am a throwback to my great-grand-uncle on my mother's side.

Be that as it may, we of the laity are very much interested in the problem of religious vocations. We love our priests and brothers and nuns. We are deeply devoted to them. We hold them in the highest esteem. We know how much we need them, how lost we would be in a dreary world without them. What in the world would become of us without our priests to offer up the Holy Sacrifice for us, without our Religious teachers and nurses and counselors?

If there is anything in the world we can do to foster in our children religious vocations, we certainly shall do it. Yet, there are not a few of us who think that part of the problem, at least, lies with the holy people themselves, especially in the restricted way they talk about vocations. Of course, they make a polite, passing bow now and then to the single vocation and the vocation of marriage, but for the most part they have taken the word vocation almost exclusively to themselves. They talk and act as a general rule as though there were in life only one vocation, and that the religious vocation. Mention the word vocation to most people and, whether you put an adjective in front of it or not, they think you are talking of a religious vocation.

WHO HAS A VOCATION?

Perhaps I'm unique (I don't think so, honestly), but the impression so often left on me by talks on vocation was that God called some very special few and gave them for good reasons of his own a vocation in life. The rest of us apparently had no vocation in life, but were put here to shift for ourselves and make the best of a bad bargain. If we wished to serve God with all our heart and soul, if we had a really deep love of Christ, we were told, we would follow our Lord in the religious life. Seemingly only the religious life was a life consecrated to God.

Maybe I am now transferring the thoughts of maturer years to a schoolboy's only slightly questioning mind; but it seems to me that even then I thought there was something not exactly wrong but incomplete about this approach to the question of vocations. Every human being, as I understand religion, is bound to consecrate to God his life and all his living. The very pagans understood the notion of sacrifice; and surely the Holy Sacrifice of the Mass teaches us that we are all bound to unite the sacrifice of our own lives with the Sacrifice of Christ on the Altar. The big motivation of every Catholic life is supposed to be a deep personal love for Christ, a love deep enough and real

enough to move us to the closest possible imitation of Him.

Every human being must have a vocation if vocation means that manner or state of life in which God wants us to offer to Him the best of our service. God created me to serve Him, not in a vague way, but in a very particular way. In creating me He put into me all those qualities and gifts and attractions that would enable me to find my place in life and to fill it in a holy way. From all eternity God destined some people to be priests, nuns and brothers, others to be husbands and wives, others to serve Him in a special way outside both the religious and the married state. From all eternity, God willed us to be saints, not all in the same measure or in the same way of life, but according to the measure of our gifts and in a very definite field of service. That is our vocation. It has to be so, for God needs and His Church needs and His world needs saintly priests and nuns, but also saintly husbands and wives, saintly mothers and fathers, saintly doctors and nurses and politicians and so on. So vocation to me means God's own choosing of a way of life in which a man or a woman will achieve sanctity, serve God and serve his neighbor. In this definition, there would be only one basic reason for the following of any vocation, and that would be a reasonable conviction that such is God's will for me. A Catholic boy should become a priest because, in the final analysis, he is convinced that God wants him to achieve his sanctity and render his service in the priesthood. A Catholic girl determines on marriage basically because she is convinced that she has met the man with whom God wishes her to achieve sanctity and render her meed of service to God, His Church and His world.

THE VOCATION OF MARRIAGE

Too little, I am afraid, has been made of this vocational view of marriage, of the will of God in marriage, of the deliberate choice from early years of marriage as a saintly vocation. God, we are told, calls priests and nuns and brothers. He does, and sometimes in strange ways, but I also like to think that He "called" my wife and me, and all husbands and wives to marriage. My wife won't mind if I tell you that I was first drawn to her by a charming little lilting note that is part of her laughter and that to me at least makes her laughter fresher and happier and more delightful than any laughter in the world. Others may not think so, but I do; and I like to think that God gave her that laughter, and He so fashioned me that I would be drawn to that laughter. When I knew her better, I came to love all that was womanly in her, a gentleness of mind and heart, a . . . well, all those things that make her her. I know that God made her so, that He gave her the parents and home and schooling and friends and circumstances designed to develop all those beautiful traits in her. And to me He gave parents and friends and training that would make me appreciate and love all of her.

What she saw or sees in me I do not yet really know, but I do know this, that none of your treatises on love will ever exactly put a finger on just what it is that makes a man love one girl of all girls in such a way that he wants her of all the world, that he wants to give all of himself to her and receive all of her in return unto a perfect unity. I know now, after many years, that love is a desire of oneness to be achieved only by mutual complete giving; but I do not know yet why she should desire that complete oneness with me of all the men in the world, and I with her of all the women in the world. Or maybe I do know. Maybe that last unexplainable thing is God's finger, God's voice, His vocation, His calling. Maybe it is not quite so silly after all to say that marriages are made in Heaven.

(Incidentally, I am weary unto death hearing so many talks on marriage that degenerate into tirades against birth control and divorce and juvenile delinquency. I am tired even of the so-called "practical" talks on marriage. When and if I get to Heaven, the first thing I'm going to do is buttonhole Saint Paul and ask him to explain fully that way he had of comparing the love and unity of Christ for and with His Church to the love and unity of husband and wife. Did he imply that outside the love of a man for his God, the closest and most perfect of all human loves is the love of husband and wife? Certainly it is the most complete and the most enduring. Did he mean that it is above and more complete than the love of friends, than love of parents for children and children for parents? Else why did God say: "For this cause shall a man leave his father and his mother and cling to his wife, and the two will become one flesh?" I wonder, Saint Paul, if you would agree maybe a little bit with me when I think that a man reaches a better understanding of the phrase, "the love of God," through an understanding of married love? Otherwise, why the traditional insistence that the Church is the spotless bride of Christ? Why that mystical phrase applied to Religious, "Spouse of Christ?" But I'm not a theologian and I'm getting into deep waters, so I'd better get back to things I know.)

God called us (Mary and me and all married people) to that pure, beautiful, complete union, that oneness of love which is to stand before the world as the perpetual symbol of the Mystical Body, of the close oneness that exists between Christ and His Church.

He called us to a sharing in a Sacrament, one of His seven holy Sacraments. More than that, He called us to be the ministers of a Sacrament to each other. Not many laymen have had the thrill of being the minister of Baptism. I have; and I thought as I said the words and poured the water what a wonderful thing it was that through my instrumentality a little child became a child of God, a tabernacle of the Holy Spirit, a temple of the Holy Trinity, that a sharing of the Divine Life was poured into that little child, just as I poured the water. You know the prayer of the Mass, "that we may be made sharers of His Divine Nature. . . ." Well, through me a child actually became a sharer of the Divine Nature. When Mary and I were married (or better, married each other) she was already a child of God, a temple of the Holy Spirit, but in marrying her I became something of a channel through which a fuller sharing of the life of Christ poured into her beautiful soul; and she became a channel through which Christ poured into my less beautiful soul.

When we clasped hands it was almost as though the very life of Christ was flowing from her into me and from me into her. Christ was the bond of union between us. It was Christ who made us one. All our life long we have remained channels for each other. I have to keep myself fine and pure for her lest the channel be clogged and Mary's soul suffer—and God alone knows all the grace and joy and happiness there has been in my life for which Mary has been responsible.

I'm thinking that God must consider our married vocation highly important if He makes it a Sacrament, if through His Sacrament He gives us a pledge that He Himself will always be at hand to help us with His grace to carry out all the duties of our state, to help us achieve the perfection of that unity which our love at the Altar that day only aspired to.

Every human being is precious to God, and the happiness of every human being. Is it a little thing that God should put into my keeping one of His finest creatures and her

happiness? Every married man knows that he has in his pledge his wife's happiness. In the marriage Mass there is a little prayer: "In Thy hands are all the days of my life." I know that the prayer is directed to God, but I like to think, too, that to every husband and wife these words express the reality of their complete giving to each other, their absolute trust in each other, and God's trust in them that He should entrust one of His children to them.

THE WONDER OF PARENTHOOD

God has called us (Mary and me and all married couples) to cooperate with Him in the creation of His greatest masterpiece, a human being. We can call upon God to create a human soul. We cooperate in the creation of something that has never appeared before on earth and never will again—an individual personality different in some mysterious way from the personality of every other human being, living, past living or yet to live. Every human being is born to be a member of the Mystical Body of Christ, and it is to us that God entrusts this filling out of Christ's mystical Body. Every human being is born to be a child of God, to live forever with God in heaven, and to us God has entrusted the task of peopling heaven.

Your greatest artist works on stone or marble or canvas, and produces—what? They say of Michelangelo's "Moses" that, when it was finished, it was so lifelike that the artist himself struck it with a chisel and said to it: "Speak!" That's what they produce, something of which the highest compliment is that it *almost* lives. Our children live! The great artists produce a thing that, for all its beauty, is still inanimate; but there is no beauty in the world like the beauty in the eyes of a little child. (Yes, there is: the deeper, more complete, suffering-softened beauty in the eyes of a young mother who holds her first-born in her arms.) No artist has ever yet caught that beauty. God gives it to us to produce it in life. It is our God-given task to work on flesh and blood, our own flesh and blood—and bring forth what? Living images of Christ! It is our solemn duty to reproduce Christ in our little ones!

I am writing humbly—oh, very humbly—for it is God who gives us this vocation, God who fulfils it in us. We bring forth the priests and the nuns and the brothers of the world, the missionaries and the saints and the martyrs. The home that our love builds about them is their first seminary, their first novitiate, their first church.

Do you know that story told by the saintly Pius X of his own mother? She worked as a washerwoman and a school janitress that he might study for the priesthood. On the day of his episcopal consecration, she shared his joy. Long after all the great guests had gone, they sat together, the Bishop and the Bishop's mother. Caressingly he toyed with the Bishop's ring on his finger, showed it to his mother, teased her a bit: "Mother, isn't this ring of mine a miracle? Honestly, did you ever dream that this miracle of a Bishop's ring would be your boy's?" She smiled a little and in that smile was the whole story of her life and his, too, even his yet to come. "Yes," she said, "it is a miracle." Then she held up the plain golden band on her own finger, "But, son, if it were not for this little ring, the miracle of your ring would never have been possible." The miracle of the wedding ring! The miracle of married love! The miracle of the home!

That is why I say, oh so very humbly, to all priests and nuns and brothers who worry about the shortage of religious vocations: take care of *our* vocation, help us to build our saintly homes, and we promise that our homes will not fail our schools, our convents and our altars.

PLANNING DISARMAMENT

AS THE ISSUE becomes more familiar to the public, opposition increases to the proposal of peacetime conscription. Latest to express their disagreement were twelve university presidents who asked President Roosevelt to delay consideration of the "highly controversial question" of universal postwar military training "at least until complete victory over Germany is achieved." Such a decision, argue the educators, "should be taken strictly on the basis of military requirements after the war." On the other hand, our "great expectations" for future international cooperation "will reduce the necessity for large-scale military establishments."

But if our opposition to peacetime conscription is to be effective, we must have a practical alternative.

The only real and satisfactory alternative is one which requires a complete and mutual disarmament, along with an international police force as the instrument of what the Holy Father calls "an organ invested by common consent with supreme power." Representative Mundt of South Dakota has submitted a detailed plan to Congress proposing an international patrol of the air as an effective and permanent instrument for world peace.

But public opinion has the say as to whether any such complete and mutual disarmament can be achieved. How far can public opinion be counted on? The Pope sees little chance of any such "sage judgment" being accepted by public opinion "while men's spirits are still burning white hot."

For any genuine hope of peace, it is not enough that public opinion desire vaguely a freedom from war. If this opinion is to mean anything practically, it will have to be willing to accept those severe restrictions and sacrifices which any lasting plan for peace imposes.

Keen, therefore, as is our longing to see the only real and ultimate solution obtained, we need to consider what is to be our next, our immediate step, while national feelings are so abnormally intense, while the hegemony throughout the world is held by Great Britain, Russia and the United States; while there is daily need of a strong armed force to keep exasperated peoples from flying at one another's throats in liberated or conquered Europe.

We are obliged to look for the best type of international organization that is immediately obtainable, so long as it recognizes certain conditions without which it would lack even an elementary meaning and efficacy.

A statement issued January 31 on the Dumbarton Oaks proposals by the Catholic Association for International Peace calls attention to some of these conditions.

First, a codification of the fundamental principles of international law should be undertaken at once.

Even if such international law cannot be fitted into the Soviet scheme—which looks upon law as wholly instrumental to the Soviet state or party system—we in the West would make clearly known to Russia what we hold . . . that those are the agreed principles of the western nations.

There should be a clear declaration of the principles and implications of world economic citizenship, "in view of the distressed and agonized conditions of the world's populations." Furthermore: "it would be made perfectly clear that in registering our protest against Power politics as practised by other major Powers, we do not condone them on our own behalf."

Finally, there should be an unmistakable agreement as to the limitation of armaments, with its "indispensable complement," a policing power as mentioned above.

An agreement, therefore, *now*, looking toward complete disarmament as the only ultimate solution, is something which can and ought to be incorporated even in the imperfect form of world organization that can be obtained at the present moment. Along with such an agreement must go, as the C.A.I.P. statement pointed out, "a wide plan of popular education and development of public opinion throughout the respective countries," looking to a general understanding of all the burdens and sacrifices which are implied in a genuine desire for peace.

The disarmament keynote was already sounded by the Atlantic Charter itself, in its eighth and final proposal. Mr. Roosevelt should be urged, writes Norman Thomas:

. . . to work out with his colleagues a plan for collective security based on progressive disarmament, following the disarmament of our enemies and the universal abolition of military conscription. It is a matter of record that, at one time, Wilson, Smuts and Lloyd George saw this necessity. The Russians once solemnly proposed this policy to the League of Nations.

Huge as are the obstacles in the field of public opinion, they may be less hopeless than we imagine. There is ample popular sentiment at hand to support a demand for the inclusion of a progressive-disarmament plan in the world-security proposals. And it is none too early to start building a world opinion for complete disarmament and all the responsibilities that it implies.

THE RETURNING SOLDIER

THE MAGNIFICENT SERVICE being rendered by the Catholic Chaplains in the armed forces and by the N.C.C.S., the Catholic branch of the U.S.O., at one and the same time writes a glorious chapter of practical, effective Catholic activity and gives rise to a problem that must be faced with more immediate vigor and foresight than now obtains.

The bright side of the shield need not now be dwelt on, though it is heartening to recall the achievements. The Chaplains have spent themselves, literally, in the service of the men; Catholic U.S.O. posts in almost every American city and in many places abroad provide for millions of Catholics and non-Catholics alike, hospitality, entertainment, material and spiritual guidance that have made it almost impossible for any service man justly to complain that to save his home he has had to give up home. As far as agencies and organizations can be motivated by love, the N.C.C.S. has tried lovingly to bring home into the lives of service men.

The problem now to be faced springs from the very excellence of what the men have had while actively in service. At the induction center, at the training camp, at the embarkation port, even in the front line, Catholic care and service have been at their elbows. Comes the day when the veteran returns: he troops down the gangplank at New York or San Francisco, perhaps limping to hospital, perhaps able to be mustered out at once and start the trip home.

Who greets him at the dock, or in the hospital ward? Who is there to ask him what future faces him on his return home? Is it the Catholic Chaplain? Is it a Catholic U.S.O. worker? Is it anybody?

So far as can be discovered, the Church in America has done little thus far to be ready for the returning soldier.

Other church bodies have done a great deal: soldiers are interviewed as to their rehabilitation needs; church agencies in their home towns are communicated with; employers are notified that the soldier will be returning for the old job; difficulties and puzzles about mortgages and unpaid insurance are worked out with the soldier on his return to the country, not let slide until he returns home to be plunged into the midst of them.

Every disembarkation port, every general hospital ought to have a staff, consisting not merely of a Catholic Chaplain, but of a Chaplain, a lawyer, a doctor, a real-estate man, and any Catholic professional man who can be of assistance to the returning veteran in any of the problems that seem likely to face him. Through frequent and sympathetic visits and talks, such a group could learn the problems and, through correspondence with a similar group in the soldier's home town, plans could be made whereby his ultimate return home would be a smooth refitting into an ordered scheme of things.

This is imperative, not only for the good of the returning men; it is imperative for the good of the Church as a whole. If service men are cared for only while they are the young heroes going off to war, only while engaged in the imagination-filling heat of action, and not equally cared for when they become the casualties or cast-offs of war, then it is inevitable that they will feel the Church has let them down. They may quite understandably feel that the Church itself has been willing to cash in on the glamor and the glory, but is unwilling, or at least unready, to do the quiet, unglamorous work of aiding them to retake their place in society.

The Church's magnificent record in the war cannot blind us to this challenge that lies ahead in the peace and becomes a reality day after day in the lives of growing numbers of returning fighters. To make that peace a more immediate reality is the challenge.

LINCOLN DAY

EIGHTY YEARS AGO, on his fifty-sixth birthday, Abraham Lincoln was looking forward to the beginning of his second term as President of the United States. His Second Inaugural was only three weeks away; and even on that February 12 he must have been thinking of what he should say to the nation that had reaffirmed its confidence in himself and his policies.

The Union was nearing the end of a long and desperate war for its very survival. Victory was plainly in sight; but victory, Lincoln knew, would bring problems greater and more bitter than the war had provoked. He must have felt that, great as had been the task of winning the war, it would be small compared to that of winning the peace.

His great heart bled for the Union. He saw it beset and befouled by hatreds, by self-seeking, by ambitions, by party feuds, by unguarded and unbridled zeal, by all the evils that spring from small minds in a great crisis.

He knew what the nation needed, even more, perhaps than political wisdom, was charity and the power to put America ahead of self. And he expressed it in words that can never lose their appeal to Americans. "With malice toward none; with charity for all; with firmness in the right as God gives us to see the right . . . to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

FEBRUARY 18 will mark the twenty-seventh anniversary of Lithuania's declaration of independence of Russia in 1918. That independence was fully recognized in international law until two years ago. Then—by an historic irony, on Lincoln Day—the Soviet Embassy in Washington made public the Soviet attitude regarding Lithuania, Latvia and Esthonia. They had become, said the Soviets, simply a part of the U.S.S.R., and that was that.

The coming anniversary of Lithuania's declaration of independence prompts a look at the record.

On October 10, 1939, Russia signed a mutual assistance pact with Lithuania, under which it got the right to certain bases in Lithuania. Similar pacts had been signed with Estonia (September 28) and Latvia (October 5). The pact was to run for fifteen years. It actually lasted less than one.

With a singular unanimity, the parliaments of the three republics asked, on July 21, 1940, for incorporation in the U.S.S.R. These parliaments had been elected under the eye of the Soviets, who had denounced the three non-aggression pacts and occupied the Baltic republics. With a meticulousness truly Communistic, the Soviets announced that the elections had gone in their favor by a vote of 99.19 per cent in Lithuania, 97.6 per cent in Latvia and 92.9 per cent in Esthonia.

Considering that Lithuania is 80 per cent Catholic, these figures were certainly impressive. The United States Government, however, was not impressed; and to this day has failed to recognize the incorporation. Sumner Welles, acting Secretary of State, denounced

. . . the devious process whereunder the political independence and territorial integrity of the three small Baltic republics . . . were to be deliberately annihilated by one of their more powerful neighbors.

And President Roosevelt, on October 15, 1940, replying to an address by Americans of Lithuanian origin, said:

It is stated here that Lithuania has lost her independence. It is a mistake to say so. Lithuania did not lose her independence. Lithuania's independence was only temporarily put aside.

But, "when the devil was sick. . ." On June 21, 1941, Hitler suddenly declared war on Russia; and by the end of the year Russia was in desperate straits. On January 2, 1942, Russia signed the Declaration of the United Nations, which explicitly bound her to observe the principles of the Atlantic Charter. The second of these principles is that the signatory nations "desire to see no territorial changes that do not accord with the freely expressed wishes of the peoples concerned."

The Charter originated with the President of the United States and the Prime Minister of Great Britain. In the name of its principles both countries are pouring out blood and wealth on a scale the world has never before known. The Atlantic Charter was not presented as a code of idealistic principles. The President and the Prime Minister were moved by "the dangers to world civilization arising from the policies of military domination by conquest" upon which Hitler had embarked. That danger to world civilization will remain so long as any nation continues to hold to such policies.

The world, outside of the Axis and its friends, laughed scornfully at the farce of the "elections" held in the Baltic States in 1940. But if the elections were farcical, the consequences were tragic. And it is not merely a Baltic tragedy; it may yet be world tragedy if the principles of the Charter go by the board.

LITERATURE AND ART

FILMS AND ONE-ACT PLAYS

EDWARD T. HERING

ANYONE WHO LIKES to see an occasional movie for a bit of entertainment and relaxation must suffer frequently from some of the insipid vehicles which pass as adult entertainment. With double features the ruling practice in the film industry, it would be too much to expect both pictures on every program to be enjoyable. Indeed, you may consider yourself fortunate if, after sitting through ninety minutes of boredom, you are rewarded by a second feature which is fairly entertaining.

It is agreed by everybody, including the heads of the motion-picture industry itself, that this lack of good pictures is due mainly to the practice of showing double features. This is an admission on the part of producers and exhibitors that they have started a practice which has turned out to be a boomerang. As in any creative enterprise, when quantity production becomes the dominant interest, quality and originality must be sacrificed.

In the lean years when money was scarce and other forms of entertainment were competing seriously with the movies, double features were used as bait to lure more patrons into the theatres. In the years which followed, the public grew accustomed to this lavish fare, and the theatre owners now have misgivings about weaning them back to single features. Children form a substantial portion of the nation's movie audiences. They and the less discriminating adults, who measure their entertainment values in terms of quantity rather than quality, might possibly resent being deprived of the privilege of sitting through three solid hours of drivel.

However, Hollywood is finding it difficult to turn out even mediocre pictures in sufficient quantities to meet the demand created by the showing of double features. They admit that there just isn't enough good story material available to give every theatre in the country two good pictures on every bill.

Although few theatres are bold enough to come out definitely with a permanent policy of single features, there is noticeable a tendency, be it ever so cautious, to run occasional single features. Sometimes the main attraction is followed by what might be called a featurette—a two-reel affair in which a weak and innocuous little plot is used as an excuse for throwing together a good deal of music, dancing and color photography.

This added attraction is probably thrown in as a sop to appease the double-feature addicts. However, if such supplementary material is necessary, the motion-picture industry is overlooking a great source of material which would adequately meet this particular situation, namely the field of one-act plays.

A finer literary form than the long play, the one-act play, of its very nature, does not admit of padding or wastefulness. Its economy of treatment strips it of superfluities and makes it continuous, solid dramatic material. While inadequate as a basis for a full-length motion picture, many one-act plays are suitable for two-reel films, having a completeness and dramatic intensity which few present short films achieve.

The literature of the one-act play is rich in good works by many great writers. Yet such works are little known, not because they lack literary merit or entertainment value,

but because there isn't a great commercial market for that particular writing form. Hence, excellent though they may be, the one-act plays of capable writers remain unknown, while their novels and full-length plays of less merit may achieve widespread acclaim.

Such craftsmen as Noel Coward, William Saroyan, A. A. Milne, and Eugene O'Neill have written one-act plays, and the list of capable writers who have turned out excellent work in this medium is a long one. *The Twelve-Pound Look*, *A Night at an Inn*, and many other notable one-act plays are well suited to motion-picture treatment. The motion-picture industry is complaining of the lack of suitable material, yet here is a source as yet untapped.

Furthermore, in making these plays into short motion pictures, the producers will have an unparalleled opportunity to experiment with new dramatic and comedy techniques. In the first place, they will have good, solid vehicles to work with. Also, instead of risking money and reputation in trying innovations on full-length productions, they will be able to try their new angles on these two-reel films, in which an error of judgment is not so costly.

The movies have always been reluctant to do any serious artistic dramas, fearing that such material does not have the mass audience-appeal necessary for financial success. Perhaps the movie audiences *can't* take seven reels of intense dramatic material, but that doesn't prove that a two-reel production of the same type would fail to hold interest and appeal. The one-act-play field will provide the more enterprising producers with an opportunity to try serious dramatic treatment on a small scale.

The short film seems always to have been the stepchild of the motion-picture industry. Synthetic stories, poor acting, and shoddy production have kept it in the realm of an unimportant program-filler. The use of one-act plays for plot and dialog would be the first step in raising the quality level of short films. Since the better one-act plays contain roles which demand and are worthy of good acting, the second step should naturally follow, namely, the use of competent actors and actresses in short films.

The idea of using first-rate performers in two-reel films is not as far-fetched as it seems. The Hollywood studios have a plethora of star material on their hands, or at least that is the impression one gets from some of the recent pictures. It is not unusual to see a musical film recklessly sprinkled with stars who squander their talents on bit parts or in the singing of occasional songs. If her studio can afford to have Bette Davis do nothing more than sing *They're Either Too Young or Too Old* in a certain picture, then they certainly wouldn't be wasting her talents by having her perform in a two-reel version of *The Twelve-Pound Look*. The field of the one-act play contains many a part suitable to the artistry of a great actor or actress.

By using the rich material available in the field of the one-act play, and by giving it the same careful treatment which they would give a feature picture, the motion-picture producers will be able to raise the short film to the point where it will equal the quality of feature productions and will be an asset to any program. They will find in this course of action a partial solution to the double-feature dilemma and to the problem of getting adequate story material. At the same time the public will be spared the dubious privilege of witnessing a poor picture dogging the heels of every good one.

REPORT ON READING

THE ANNUAL REPORT of the American Library Association on reading trends of the past year, compiled from library reports throughout the country, is always interesting and turns out this year to be quite surprising.

The surprise comes from the fact that there has been a nationwide and sudden slump in technical reading, the decrease in some cities being as high as forty per cent. The reasons assigned are various and all contributory; perhaps the weightiest is the general stabilization of war industry—the industrial war workers are now trained. Beyond the reasons, however, lies a hope which is fleshed out a bit by this trend. It is the hope that, after all, perhaps the liberal arts will come back into their own in postwar education. If passion for technical knowledge is on the wane, even in an age when we all, especially the young, think in terms of mechanized troops and planes and flat-tops, perhaps it will be the cultural studies and cultural reading that will take technology's place.

And beyond the hope lies even a deeper challenge. Those hundreds of thousands of people who were last year reading the technical books—what are they reading this year? For they *are* reading: the report specifies increased reading all over the country. With free reading time on their hands, they are turning to what comes to hand—to *Forever Amber*, etc. The challenge, then, and one that is leveled specifically at Catholic critics and reviewers, is to call to their attention suitable reading to fill the gap. And, of course, the challenge goes further and deeper—it is directed to the Catholic writer, who has to give the reviewer a supply of books so to recommend. There need be no fear that reviewers will not do the job if they have the material: Catholic journals certainly sold thousands of *Bernadettes*, and a good number (but not enough) of the *Morning Star*.

A further significant trend is worth noting with the hope that international-mindedness is similarly growing in Catholic reading circles, too. It is that "international planning is of first interest to general readers, but the domestic aspects of planning are the concerns of most research workers and business men." Here, in the international field, the Catholic press has notable contributions to call to the attention of readers, with such books as *A World to Reconstruct*, *The Pope's New Order*.

General interest in books with religious themes, which surged high at the beginning of the war, has not slackened, and a proof that such interest was not and is not due mainly to an element of novelty is supplied by the fact that books about war heroes were not so popular this past year. War heroes were a novelty, and interest in them has declined; the spiritual heroes, whether novelty to many or not, still grip the general interest.

One disappointment meets us in the report: families and individuals are not finding help in books for the readjustments that returning service men and their families will have to face. Groups, teachers and clergymen (thank the Lord) are reading along those lines, but not the general public. One reason assigned is that the average reader finds such books dull and heavy. Librarians are urging the publication of easily readable pamphlets that deal concretely and frankly with the problems of the returning veterans. This certainly is a field where Catholic authors could do a most fruitful apostolic (and American) job.

A study of the reading trends might well suggest to prospective Catholic writers both subject matter and treatment for work that would be beneficially popular, because sorely needed.

H. C. G.

SEA-BIRDS

In days when Albion's seamen knew
Why they salute the quarterdeck
(It held a shrine to Mary),
They named the hungry fowl that flew
About the galley at their beck,
"Chickens *Matris Carae*."

Dear Mother, with your apron blue
Shoo your chicks off reef and wreck
(Gregory's angels, marry!)
Back to Peter's ship and crew—
And you upon the quarterdeck
To feed them, Mother Carey.

FRAY ANGELICO CHAVEZ

THE GOOD WIFE

The crystal bottles, capped, and all inspered
With greengage, fling on spotless walls and tiles
And kitchen rows of well scoured metal, smiles
Bright as her own. For she who long had feared
Failure, stands crowned with glory and sunlight, cheered
For patience by the tap-drip, praised for wiles
And foresight down the mirror's colored aisles,
And in her heart all summer glows unserved.
Beyond the smiles that play on face and mind
At toil's bright harvest, glows more richly shrined
Her joy of giving on some firelit night,
When friends or kinsfolk, blowing in with bare
Snapped twig or feathery flurry of snow, will share
Her heart's, her table's summer-stored delight.

GEOFFREY JOHNSON

SUMMER SORTIE

Somewhere in England there's a ground crew waiting,
Somewhere in England there are eyes upon the sky,
Somewhere in England every hour winds slowly
And your thoughts fly with them—and your thoughts
fly high.

For there's never any knowing when they fly into
the dawning
And their fury whips the grasses into spate;
You can only keep on praying as the day grows older . . .
older . . .
That evening will not fall and find them . . . late.

So you watch the east grow crimson like the roses
on the hillside,
You listen to the silence that is noon,
You are jealous of the shadows as they crawl across
the meadow,
You are wary of the shadow on the moon.

You lay a bet with Rory on the Dodgers for the Series,
But your heart is reaching out into the night,
Across the downs and door-yards where the lilies
blow so sweetly,
Where the vulnerable skies are scarred with light.
Then you catch the hum of motors—you are frozen
in your hoping;
It is just the sound of lorries in the lane,
So you cut the cards and deal them and despise the
game you're playing
And the game that makes a hostage of a plane.

But at last you hear them coming, you are running,
running, running,
There is laughter in your heart and in your eyes,
For beyond the bright black tree-tops and beyond
the bright white stars
There's the hope of all tomorrow in the skies.

ELIZABETH HANLON

BOOKS

MYOPIA VIS-A-VIS GENIUS

WRITERS AND THEIR CRITICS. By *Henri Peyre*. Cornell University Press. \$3

IRRITATING, STIMULATING, unbalanced, sound, wise-alecky and scholarly—it is hard for a book to be all these at once, but this one succeeds. If, as the author proclaims *passim*, one of the marks of great literature is the sense of shock it administers to contemporary appreciation, then this book approximates a classic.

The question Mr. Peyre sets himself to solve is in the subtitle: "Why are scholars and critics so generally blind to the merits of contemporary works of genius?" The first half of the book is, accordingly, a long and horrific catalog of great names now recognized as giants in literature who, when first their masterpieces burst on a startled world, were berated as insane, obscure, insulting, immoral, worthless. Eminent critics and even fellow artists failed miserably—and for the silliest reasons—to see the genius that is now our greatest boast.

It is a most humiliating study in human blindness and fallibility that is spread before us. There is, however, one point that seems to have escaped the author or, at least, not to be emphasized as it ought. It is this: though he recounts many instances wherein critics have estimated second-rate work far higher than what we recognize as genius, Mr. Peyre seems unconscious of the fact that perhaps he is doing the same thing—the question is not entirely why critics and scholars have failed to recognize genius, but also why they have acclaimed mediocrity. A hundred years from now, it seems to me, someone else will write a book in which he wonders how Mr. Peyre could possibly have seen genius in Joyce, Faulkner, etc.

In other words, though the first part of the book is unpleasantly entertaining (for one who himself tries to criticize), it labors from a quality of cocksureness that rather vitiates the author's authority.

The second part, "The Prospects for a Better Criticism," is more positive and contains many well considered and well said things. After demolishing certain critical platitudes (many of our contemporary ones included) and discussing the question of obscurity with a great deal of sense, he arrives at a discussion of standards. He will have all criticism divorced from "dogmatism" of any breed, and here he runs into a fundamental weakness, for there are immutable truths, of psychology as well as of morals, which have to provide the atmosphere in which any literary criticism functions. For a masterly treatment of this plain fact, Mr. Peyre might consult Longhaye's *La Théorie des Belles Lettres*. Dogmatism once put aside, the author progresses to his positive program, which he sums up as follows

A truer critic is he who, having been powerfully moved by a literary work, devotes his gifts of sensibility and analytical interpretation to winning readers to the book and to his own vision of it. That critic may be gifted as an artist and able to recreate the work of art, to instill a new life into it after having dissected it. He may, on the contrary, be a mere analyst and display to his readers the secrets of the structure of the work, trace its sources and genesis, weigh its originality and power. In either case, his duty is to be the "uncommon" reader, better equipped than the casual reader to detect allusions and technical devices, and to reconstruct the inner workings of the author's imagination.

This is quite admirable and a standard that will tax the energies of a reviewer and critic. It would banish forever, as the author does in a preceding chapter, the lamentable literary relativism of so many critics today, whose inability to make estimates on a scale of values (for they will acknowledge no values) reduces all criticism to hailing every new book as a masterpiece.

This is a forthright, fighting book. Mr. Peyre himself is not at all hesitant to rate authors and their works according to a scale of values. It is only regrettable that having once ruled out "dogmatism," he has canceled the only fixed scale

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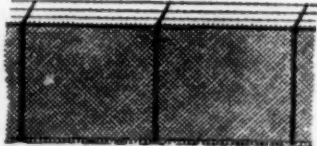
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HAROLD C. GARDINER

TREASURY OF FLEMISH ART

THE LAST FLOWERING OF THE MIDDLE AGES. By Baron van der Elst. Doubleday, Doran and Co. \$7.50

BOOKS ON ART, generally speaking, are divided into two kinds. One type classifies as illustrated narrative, with human and historic interest in emphasized proportions. The approach in the second type is on the basis of social and esthetic analysis of art. The narrative type of book is usually backward looking and objectively historical, and such books are justified in the cultural pleasure they bring to us. They are necessarily detached from immediate life and are actually part and parcel of a vanishing art for art's sake conception.

The analytical approach to historic art, in contrast, searches old art for basic material on which to erect a new one. German work in this analytical field, in both architecture and art, has been impressive, and most European modernism is strongly indebted to this type of research. While possessing a great deal of esthetic logic, therefore, much of European modernism is also largely syncretical. In contrast, this Flemish medieval art, as the author shows, is natural, un-self-conscious and an inevitable expression of Flemish life. Modern cultural self-consciousness is one of the hurdles artists have not succeeded in taking although they fall over it, crawl under it or, as exemplified in the more violent modernism, try to demolish it.

Baron van der Elst's book carries the subtitle, *People and Painters of Flanders*, which completely describes its contents. It is, furthermore, a book of the historic, narrative kind, with a measure of analytical consideration in the closing chapter, "The Flemish Style." The illustrations are many and well selected and the color plates give an adequate idea of the originals. It was the author's idea to fit the art-work and the creative geniuses who produced it into the historical framework of the bourgeois society of Flanders. In this he has succeeded and the result is a happy one.

The interest of the book is twofold; general readers will find in it a flowing, lightly written history of the country, and illustrations that give a complete resumé of this important period of European art. Artists will find the faithfulness of portraiture, the authenticity of recorded emotion, and the superb picture organization of Flemish medieval art a stimulus to their own endeavors. This, of course, providing they do not think it clever to imitate the style. An important artistic development in the past hundred years, under French impetus, was that of painting landscapes and domestic scenes, or, as it is called, *genre* painting. Historic precedent for this lies in the School of Flanders, where this type of painting proceeded from its original use as background treatment in altar pieces, to objective and more complete representation in the work of Hieronymus Bosch and of Bruegel. *Genre* painting, therefore, had its roots in the work produced in Flanders and later developed in the Netherlands. It is a phase of art from which we are now emerging, to be replaced, we hope, by an art for use, which is, in reality, a return to the medieval concept.

Writing of the "Flemish Style," Baron van der Elst says: "It was the outward and visible expression of the prosperous culture of a civilization based upon ideals of individual liberty, self-respect, security and well being." And it was, as the writer states, "the final artistic flowering of the middle ages." The great medieval period of art came to a conclusion in the Lowlands, just as it did in Spain, long after it had ceased to be an activating force in Italy. Its virility in each country was undiminished although it was later to be buried under the broader style of Italian naturalism. Medieval creativeness, however, reasserted itself in the baroque period, but the primacy in achievement then passed to Holland and found its embodiment in Rembrandt, as it also did in El Greco, in Spain.

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ANATOMY OF MARS

WAR THROUGH THE AGES. By Lynn Montross. Harper and Brothers. \$5

THIS IS A HISTORY of warfare. It starts with the ancient Greek wars from 490 B.C. and continues down to June, 1944. The accounts of the earlier wars are sketchy. Ninety pages are devoted to the 500 years preceding the Christian era; while two hundred and twenty-two pages cover the thirty years since 1914. A perusal of the book indicates that the author has given about the same relative amount of attention to accuracy and completeness.

The account of the first battle discussed—Marathon—seems to be based on the report of Herodotus in his *History of the Persian Wars*. This is the popular account, but an impossible one. Hans Delbrueck in his *Geschichte der Kriegskunst*, which the author lists in his bibliography as having been consulted, explains why. Most of the accounts of ancient and medieval wars are similarly very general and brief and can serve only as a guide to readers, who, if interested, can turn to more authoritative works.

In the two hundred and sixty-six pages of wars of the nineteenth century, the author is on surer ground, and his description of battles, campaigns and military weapons is given in a most interesting manner. He does not omit the South-American wars for independence, which should be better known than they are. Nor does he overlook the lessons to be learned from a study of our Revolution, and our unfortunate Civil War. Both of these wars brought out the American genius for solving any kind of problem which presented itself. The current war has shown that Americans have lost none of their abilities in this line.

The presentation of the wars of the present generation, and especially of the events since 1939, are based on only a partial knowledge of many inside dealings, of which little is as yet known. The author must have realized this, and has done the best he could with the source material now available.

The objective of the writer is that the world may learn from books instead of from bombs. This would be desirable, but this reviewer finds nothing in the book which explains how such a substitution can be made. The world has always known the difference between history as related in books and warfare. Notwithstanding the fact that history has constantly shown the dire sufferings, destructions and costs resulting from wars, nations continue to fight, in an expectation that it will be the other side which will be subjected to the sufferings, as contrasted to desired and expected gains to the victors.

The book has a good bibliography, a serviceable index and very poor maps.

CONRAD H. LANZA

TOMORROW'S BUSINESS. By Beardsley Ruml. Farrar and Rinehart. \$2.50

SELF-IMPOSED DISCIPLINE is the only hope of free enterprise: that is the central thesis of Mr. Ruml's book on the means to full employment in a truly democratic structure. The author is a sincere and able man, and has a message of confidence tempered with warning.

Tomorrow's Business is crisp and clear, though weighted with abstract words. Some parts of it will seem too obvious for businessmen, others a trifle abstruse for the mere layman. Mr. Ruml opens with a careful analysis of freedom; for our goal must be "not freedom for business, but business for freedom." Men must not only be able to choose, but must have a field of choice that allows full development of the human personality. The discussion will doubtless annoy those who need it most. He then shows in detail how business functions at present, as a private government, and where certain threats to freedom lie.

The board of directors, says Mr. Ruml, must be gradually revised to include trustees for the employees, the consumers, the vendors and all the stockholders, as well as the company officers. Unions must keep their doors and their books open if general extension of the union shop is to be practicable. Free competition at home must be fitted into the cartel system abroad. Public works will be doing their utmost for a sound economy if they are used to stabilize the building

trade. Profits and officials' salaries can well be unlimited so long as they increase efficient service to the people. The national budget can keep all cylinders functioning smoothly if in bad years it is geared to spending and in good years is balanced, with surpluses used to pay off the national debt. Prices, of course, must be kept down.

Some of these proposals are open to challenge, others may sound like truisms. They are backed by hard-headed reasoning from Mr. Ruml's wide experience. Violent opposition may come from less liberal-minded businessmen, but the trend of the times is on his side.

The book closes with a nine-point fiscal policy, emphasizing the Ruml-Sonne tax plan proposed last year. Income taxes ranging from sixteen per cent normal to fifty-eight per cent surtax should raise seventy-two per cent of an \$18 billion tax total, and more when the national income exceeds \$140 billion. Corporation income taxes and most excises should be abolished, and a sixteen-per-cent tax placed on undistributed profits. A last precaution against depression is that social-security taxes pay out annually just what they take in at some agreed level of high employment; let them pay more till this level is reached, and less in boom times.

WILLIAM DAVISH

FRANCES WILLARD—*From Prayers to Politics*. By Mary Earhart. University of Chicago Press. \$3.75

AFTER THE DEATH of Frances Willard, in 1898, her devoted followers of the Woman's Christian Temperance Union created a legend about her which has persisted until now. Mary Earhart, a member of the faculty of Political Science of Northwestern University, has just published an authoritative and well documented life, *Frances Willard—From Prayers to Politics*, in which she tells the whole story of the dynamic little champion of women's rights.

Frances Willard was born in Churchville, New York, in 1839. Her mother was Mary Hill and her father was Josiah Willard. The ancestors of both parents came to America about 1635. Mr. Willard took his family to Oberlin, Ohio;

somewhat later, for his health's sake, they migrated west to the plains of Wisconsin, and settled in Janesville. The three children had little opportunity for a formal education on their lonely farm, but they were bright and ambitious. Later on, the whole family managed some college courses. Frances even became a college President.

From her childhood Frances became intensely interested in politics and keenly resented the fact that women were deprived of the vote. Even when she became the first president of the W. C. T. U., her ambition was to connect it with politics rather than with prohibition.

While Miss Willard was one of the leading spirits in the suffrage movement, her approach was entirely feminine; in this her tactics differed from those employed by some of the earlier suffragettes. Every cause that had to do with the welfare of the Methodist Church, the protection of the home and the advancement of women intrigued Frances Willard. She was a brilliant and witty speaker and had great personal magnetism.

The book is rather long and somewhat repetitious. The thing that makes it interesting is that the political squabbles of the 'eighties and 'nineties sound just like the ones we are enjoying at the present time. Miss Willard was a "radical," a "Socialist," a "leftist"—all terms that sound very familiar in the current press.

CATHERINE MURPHY

RICHARD PATTEE, formerly in charge of cultural relations with Latin America for our State Department, recently spent some weeks in Cuba before going to Puerto Rico, where he expects to stay for a few months before continuing his exploratory travels to Haiti, the Dominican Republic, Venezuela and Colombia.

FREDERIC FRANS is the *nom de plume* of a Catholic writer who is particularly interested in family life.

EDWARD T. HERING, instructor in mathematics at the New York Military Academy, Cornwall-on-Hudson, N. Y., contributes to various magazines.

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THEATRE

THE TEMPEST. Margaret Webster is certainly William Shakespeare's daughter of the ages. When he cocks an occasional eye down at her from his present heights then that eye must hold warm approval. Here is his best twentieth-century disciple, all her life a lover of his work and now giving its direction the full benefit of her understanding and her amazing insight and ability.

She has directed for us Cheryl Crawford's superb production of *The Tempest*, which New York accepted with wholehearted appreciation on its opening night and which will doubtless hold the stage of the Alvin Theatre for many months to come. No author, not even one whose plays have triumphed over three centuries of time and countless thousands of productions, could fail to appreciate Miss Webster's achievements.

Her love for Shakespeare has obviously led her into the only mistakes in the present production. The first of them is to keep those portions of his humor which most of us would slash out with gusto. She knows Shakespeare's lines so well that she thinks the low comedy of Caliban and his chums is amusing and even intelligible. The second mistake is that Canada Lee's diction is lost to many spectators. Miss Webster should have avoided those imperfections in an otherwise perfect whole. She should have done some wise cutting, and more careful directing of Lee.

She has, however, done many wonderful things with *The Tempest*. She has brought together an amazing cast headed by Arnold Moss, whose *Prospero* is the best New York has seen for many years. She has presented the play on revolving platforms whose swift changes of scene are almost magically effective. She has pulled together a company of sprites and spirits, of witches and devils, of humans and monsters, and made them all live vividly before us. And she or Miss Crawford, or probably both, have engaged an amazingly able cast to make the old play, never very popular at its best, appeal to New Yorkers with amazing effectiveness.

Beginning with Mr. Moss and Frances Heflin (charming as his daughter Miranda), shipwrecked on their unknown island, we have Vera Zorina as Ariel, who apparently dances her role in the air, Canada Lee as the moster Caliban, born of witch and devil; Vita Christi as the first youth who ever gladdened Miranda's eyes; Berry Kroeger as Antonio, and Paul Leyssac as Gonzalo, all capital in these leading roles. The other players uphold the production's high standard. The original music by David Diamond is in fine sympathy with the text. Motley's costumes and Moe Hack's lighting are all they should be. But any critic must admit that the honors are Miss Webster's.

ELIZABETH JORDAN

FILMS

OBJECTIVE BURMA. About the only complaint that can be made concerning this harrowing celluloid saga of jungle warfare is that it is overlong. More careful cutting could have shortened that two hours and twenty minutes running time without damaging its dramatic impact. Few pictures have brought the war so emphatically to our consciousness as this record of sacrifice, courage and bravery. The hard fighting, dauntless paratroopers of this tale seem to embody the qualities that characterized the flesh-and-blood heroes who fought under Wingate and Merrill. With little dialog, but with heartbreaking force, the camera records the exploits of a group of Americans who are dropped in the jungle behind the Japanese lines. Successful in their mission, the destruction of a radar station, they are awaiting rescue-planes when an enemy patrol discovers and ambushes them. From this point on their trek through the Burma terrain is torturous, beset by the horrors of Jap skirmishes and filled with the eerie quiet of the jungle, with ghastly suspense every foot of the way. The work of the cast, headed by Errol Flynn, is excellent. This powerful war drama is so realistic that I suggest it as entertainment to adults only. (Warner Bros.)

HANGOVER SQUARE. This is one more of those thrillers where the audience is let in on the dark doings during the first reel. The late Laird Cregar, cast in another of his sinister roles, is revealed as a brilliant composer with a split personality. During his mental lapses, and unknown to himself, he is a homicidal maniac, committing more than one murder. The pianist's crimes and his weird efforts to have Scotland Yard unravel them combine to produce a chilling, suspenseful story. Linda Darnell is a double-crossing cabaret singer, George Sanders is the Yard psychiatrist who confronts the killer with his crimes. Because this history of a madman is often gruesome, sometimes shocking, it is recommended only to adults. (Twentieth Century-Fox)

BLONDE FEVER. Set in Reno, this giddy comedy toys with the infatuation of a middle-aged night-club owner (Philip Dorn) for his young and blonde waitress (Gloria Grahame). The gold-digging lady is most anxious to wed the foolish fellow, particularly when a \$40,000 lottery comes into the picture, but his wife has her own ideas and plans. Mary Astor is the only sound note in a generally discordant piece, as the faithful, long-suffering spouse. Aside from its mediocre entertainment score, this offering must be rated as objectionable since it reflects the acceptability of divorce. (MGM)

MARY SHERIDAN

PARADE

PHENOMENA, SYMPTOMS quite likely of war psychology, erupted in various localities. . . . In Pittsburgh, street-car conductors complained that the public was suffering from war nerves. One passenger refused to pay his fare, instead hit the conductor with a hammer. A woman passenger, asked for her fare, slapped the conductor in the face, inquired why he was not in the Army. . . . In San Diego, California, a chiropractor sued his barber for fifty dollars personal damages because his Van Dyke beard was not trimmed artistically. . . . Questions not ordinarily asked were asked. . . . A woman called on a Kansas City newspaper, inquired: "Is it true that anyone over six feet tall doesn't have to pay taxes?" . . . Things that do not ordinarily happen happened. . . . In Los Angeles a pig ran amok in an office building, bit an attorney. . . . In Philadelphia, a stick of chewing-gum exploded when an elderly citizen started to chew it. . . . In California, a worker cutting up a cow found in the animal's stomach the identification badge he lost several months ago at a stockyards auction. . . . Into a Chicago drug-store strode a customer with a doctor's prescription calling for a pack of cigarettes. The directions read: "One every two hours." After marking the prescription "not refillable," the druggist handed the customer the prescribed pack. . . . Differences of opinion came to light. . . . A Brooklyn burglar, arrested for

robbing a Salvation Army hotel, made disparaging remarks about one of the items in his loot, an electric clock. He said: "The clock was no good, anyway. It didn't run." Resenting the burglar's contemptuous attitude toward the clock, a Salvation Army major rebutted: "He didn't know how to start it. That clock keeps perfect time." . . . Festive gatherings were observed. . . . In an Oregon shipyard, seventy-three shipbuilding grandmothers held a potluck luncheon. . . . Homer, Ill., deprived of its only barber some months ago by the draft, staged a great celebration in welcoming a new barber. A reception committee met the train and escorted the new tonsorial man to a Main Street shop. Residents remarked they never dreamed they would feel the loss of a barber as much as they did.

Catholics do not realize how much they would miss their priests if priests were suddenly to become few and far between. . . . Confession, Communion, the Mass would become rare events. . . . Among Catholics deprived of their priest for a long period what joy and excitement would stir with the announcement that a priest was coming. . . . What throngs would meet the train! What a procession there would be to the church! What deep realization there would be of the value of the Sacraments!

JOHN A. TOOMEY

CORRESPONDENCE

"AMERICA" AND THE NEGRO

EDITOR: I have just finished reading Father Keenan's splendid article: *Jim Crow Kills White Men*, in the January 27 issue of AMERICA. The contents of the article delighted me. In fact I was delighted before I read the article, also agreeably surprised. It has been such a long, long time since I have read anything in AMERICA on the race problem. I mean anything worth while, such as this article is. It is true I have noticed editorial comment here and there on interracial events, but they generally impressed me the way Father Dunne was impressed by a recent editorial comment. He was disgusted with it. Everything pertaining to the race problem, for many years, it seems to me, has been so toned down and watered. And what the country needs more than anything else right now is fearless leadership in this whole matter.

I sincerely hope and pray that the publication of the article referred to above means a change in policy on the part of AMERICA. There was a time when AMERICA took and held the lead in fighting for justice and charity for the Negro, but that was years ago.

Many Catholic publications have proved unworthy of the trust reposed in them by shying away from such articles on the ground that they are controversial. I have never yet been able to understand how matters pertaining to justice and charity can be controversial.

Jim Crow does kill the bodies of many white men, but it does something far worse than that. It kills the souls of many, innumerable men, both white and black.

My congratulations to AMERICA for having the courage to publish Father Keenan's article! But it will have to go a long way yet before I regain the respect I once had for this Catholic weekly.

St. Louis, Mo.

JOHN P. MARKOE, S.J.

EDITOR: I am taking this opportunity of congratulating AMERICA for its constant espousal of the cause of the Negro in our country. The attitude of your magazine on the question of race discrimination has been most commendable and is just one more evidence of the fact that the Catholic Church is in the forefront of the movement to bring justice to a minority which has been sadly persecuted.

As you probably know, The New York State Commission against Discrimination, of which I have the pleasure of being a member, is shortly sponsoring, in the New York State Legislature a so-called FEPC Bill.

While the usual forces of reaction, buttressed by strong prejudice, are already working against the proposal, it is our hope that the majority in both Houses will see their way clear to voting for this most important piece of legislation.

Perhaps some day, through enlightened leadership such as your own, racism will cease to be a problem in our country. Then we can truly boast that we live in a land of liberty.

WALTER J. MAHONEY

Albany, N. Y.

New York State Senator

CATHOLIC ART

EDITOR: It will be a happy day for the world when we Catholics finally get fed up on statistics which show the world in ruins from secularism. Even the most severe critic of the modern arts should have his fill of such figures after reading the *Parade* column of January 6. If he has been waiting for "things to get to their worstest before they mend," he must feel now that that time has arrived.

It would be interesting to read Louie the Taxi-Driver's comment on that column. Would he blame the secularist for the small number of modern paintings with religious themes or would he blame Catholics for attempting to live on past glories? Would he be content to condemn Picasso for the evil he has done without paying tribute to his greatness as an experimenter? I doubt it.

Eddie Dowling told a Catholic audience in Chicago a few weeks ago what Catholics must do if they want Catholic art

on the legitimate stage. They must furnish the inspiration and the audience. There is little evidence that Catholics are doing either. What Mr. Dowling says about the stage applies to all the arts. We are lookers-on in the field of art, having a swell time criticizing (usually with justice) the secularists who now control the world of art. It is not enough.

LaGrange, Ill.

C. V. HIGGINS

DUMBARTON OAKS

EDITOR: The letter of the Reverend Edgar R. Smothers, S.J., commenting on my two articles in AMERICA on the Dumbarton Oaks proposals for an international security organization (Nov. 25 and Dec. 24, 1944), calls for qualification.

It was not my intention to portray the proposals "as not a juridical institution but as a concert of Powers to enforce against alleged aggressors their unanimous decision." What I wrote does not, it seems to me, bear out such an interpretation.

The first essential of a juridical institution is to have an agreed-upon procedure for reaching decisions. I said: "What the system does provide is a regular procedure by which agreement can be reached among the nations holding permanent seats in the Council. This procedure consists of the discussions and negotiations of the Council itself" (Dec. 24, p. 226). Naturally, the procedure sketched in the proposals, as it concerns the Security Council, has not yet reached its final form. Like every other juridical institution, the Council will have to perfect its *modus agendi* on the basis of experience, as provided for in Chapter VI, Section D, paragraph 3 of the constitution as it stands.

The second requirement of a juridical institution is that it operate according to juridical norms. Father Smothers seems to assume that the agreements reached in the Council will all be immoral. I do not. I wrote that "the democracies will almost certainly oppose violations of international justice as undermining the international order and common good on which the welfare of all peoples ultimately depends" (Dec. 24, p. 266). And I added, what I consider to be very important: "The best guarantee of the alertness of democratic statesmen on this score will be an alert public opinion, especially in the United States and Great Britain" (p. 226).

Personally, I trust the statesmen and peoples in the great democracies sufficiently to believe that they attach some meaning to the statement of "Purposes" and "Principles" in Chapters I and II of the proposals. I believe that they will make every effort to put these purposes and principles into effect. If they fail, as they often will, the fault will not lie with the Dumbarton Oaks procedures but with the bad will and human weakness of statesmen—and nations. No matter how ideal the juridical institutions in the abstract, they will operate in the concrete according to the morality and wisdom of the men charged with responsibility. This stubborn fact puts the same limitations on an ideal "society of nations" as on the proposed security organization, as was clear in the League of Nations.

I think it is an ethical duty to resort to negotiation, even with a country like Russia, to avoid resorting to war. If we cannot prevent all injustice and bloodshed, we can at least reduce it. The only alternative to such negotiation, as things stand at present, is a fearful prospect to contemplate. I wonder whether the all-out opponents of Dumbarton Oaks have seriously reflected on what that alternative might be.

In the chaotic upheavals of a global war, when international relations have been torn to shreds, I believe that even an imperfect organization like Dumbarton Oaks opens the way to cooperation among the Great Powers whose conflicts, after all, start world wars. I think it is a hopeful beginning. It substitutes some procedures and some respect for law for the barbarous alternative of total warfare. Once we can cross this first bridge, we should be able to improve the proposed organization as a juridical institution.

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THE WORD

QUINQUAGESIMA SUNDAY opens the door on Lent. It does not supply us with a detailed program for Lent, but it does present the spirit of Lent and the aim of the entire season. There is a very deep significance even in the choice of the words the Church uses for the season. Take today and the two preceding Sundays: Sunday in Septuagesima, Sunday in Sexagesima, Sunday in Quinquagesima, the Sundays that come within a period of seventy, sixty, fifty days before Easter. Take the Church's official name for Lent, Quadragesima, the period of forty days before Easter.

Easter, Resurrection, joy, our own risen union with the risen Christ; that is the end we keep always in view. Lent, like life, is a passage, a period of preparation, a period of cutting off and cutting down all those things that tend to make our union with Christ less complete, a rigid suppression of the lesser pleasures that dim the attractiveness of the real joy of our life which is God. It is not a purely negative period, a period in which we do not smoke, or do not drink or do not go to movies. It should be a positive period. We suppress our interest in lesser pleasures to acquire a greater interest in more lasting pleasures. We prune away the rotten and the frivolous in order that the real man in us may grow.

The real man in us is rather shame-faced as he begins his Lent. It is shameful to have to admit that we who are made for nothing less than the possession of God should so often be content with the lesser things. We are usually led into wrong-doing by the attractiveness of things that are unworthy of the absorption of a real man. Sleep is an attractive thing, a beautiful gift of God; but we are ashamed if it assumes such a power over us that we lose sight of the infinitely more attractive Holy Sacrifice of the Mass. Food, drink, human friendship, achievement, money, influence: all are good things in the right place and right order. With shame we, who are supposed to be men, have to admit that they can make us forget the greater good of which they are only a foggy image. With the blind man in today's Gospel, we too can say, "Son of David, have mercy on me," so blind that I cannot see through the joy of lesser created things to the joy that is God, so weak that I become a slave to things that are less than I am. That is a humiliating thing to admit that we, children of God, can become such slaves to a cigarette, a glass of liquor, physical pleasures that even for the good of our souls and the souls of those we love we find it extremely difficult to tear ourselves away from them.

That shame grows deeper when we read the price that on Good Friday the Son of God will pay for our slavery: "He shall be delivered to the Gentiles, and shall be mocked, and scourged and spit upon, and after they have scourged Him, they will put Him to death" (Luke 18: 31-43).

Out of that shame grows the first resolve of Lent: no matter what the cost, to be a man, slave to nothing and no one but God; to be a free man, master of all the things that God put into this world to serve man; to be a manly man, righting the wrong that we have done, taking on ourselves willingly and manfully the punishment that our wrong-doing demands, making up at any cost for the suffering that we have caused to our dear ones and to Christ.

In that new manliness, with the freedom of the sons of God, we read the Tract of today's Mass and rise to its challenge: "Serve ye the Lord with gladness. Come in before His presence with exceeding great joy; know ye that the Lord, He is God. He made us and not we ourselves."

In that new manliness we read through the Saint's beautiful and practical description of the love for which man was made. "When I was a child," says Saint Paul, "I spoke as a child, I thought as a child, I understood as a child; but when I became a man, I put away the things of a child" (I Cor. 13: 1-13). Such is the aim of our Lent, to become men in the image of the greatest of men who was also God.

JOHN P. DELANEY.

(Might I recommend to all readers of *The Word* one Lenten practice: daily Mass for Lent? Buy a Lenten missal, spend fifteen minutes every evening studying the morrow's Mass, the prayers, the Epistle, the Gospels, the snatches of psalms, seeking in them the spirit of the daily Lenten Mass and trying then to live that spirit. J. P. D.)

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